Lutheran Herald

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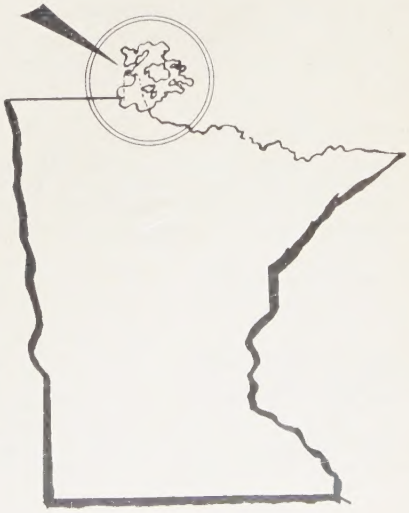
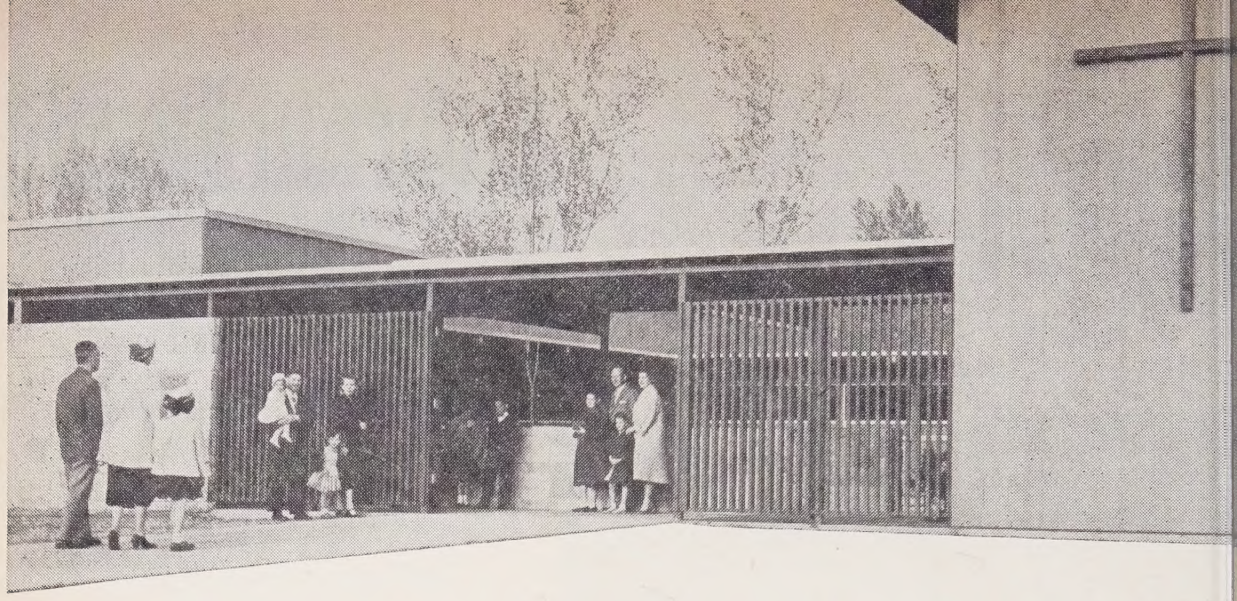
Laymen built this church—in an area where there are no roads, no telephones and few people. Story on page 3.



- Church on an Enclave
- The Christian as Citizen
- C-400



For Every Family . . .

We are in the very midst of the annual LUTHERAN HERALD Subscription Campaign. In hundreds and hundreds of congregations, committees of some organization are calling on the membership, soliciting renewals and new subscriptions for the Church's own paper.

Those who are charged with editing, producing, and promoting the paper can't do much about the actual campaign. We can pray for its success, and do so. We can endeavor to produce as good a paper as our ability and resources make possible, and we work hard at that. And we can express our gratitude to the hundreds and hundreds of people who are hard at work in the campaign. Let these lines convey this gratitude.

Beyond that, we hope that the campaig result in a very high percentage of renew gether with many thousands of "first-time scribers. If you are not approached by s regarding your subscription, remember th can always make the approach yourself, pastor, to the proper committee, or to us.

For the months to come, LUTHERAN H covets a place in your home—to provide tional and inspirational material; to kee abreast of the happenings in the Church an plans and projects; to express opinions in th of Christian and churchly interest; and to a to elevate the Kingdom vision of us all.

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WITHIN THE ELC . . . . .

Lutheran Herald

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In a land of no roads or telephones
laymen have built a church . . .

St. Luke's--
Church on an Enclave*

By William H. Gentz

A map-maker's mistake at the close of the Revolutionary War is indirectly responsible for Northern Minnesota's newest ELC church.

Benjamin Franklin, John Adams, John Jay, and their British colleagues muffed their geography when they signed the Treaty of Paris in 1783. They thought the source of the Mississippi River was several hundred miles north of its real origin in Lake Itasca.

As a result of their misinformation and subsequent treaties and boundary disputes, the Northwest Angle, an area of 130 square miles, is completely cut off from the rest of the United States by the waters of Lake of the Woods and is hitched by land to Canada.

No roads lead from the Province of Manitoba into this wild, wooded area. Unless you go by air, the only way to reach the Northwest Angle is by boat from the Lake of the Woods port of Warroad, Minn. In the winter time it is possible to drive across the ice, but for a month in the fall and again in the spring, when the ice is forming or breaking up, only planes can go in or out.

In the little settlement of Angle Inlet on the northern tip of the Northwest Angle, St. Luke's Lutheran Church, an ELC congregation of 49 members, was organized in 1956. They have never had a resident pastor and probably never will. This congregation has been served for six summers by pre-seminary students from Concordia College, Moorhead, Minn. The rest of the year pastors of the surrounding area make the 50-mile trip over the water by boat or plane to hold services on the Angle.

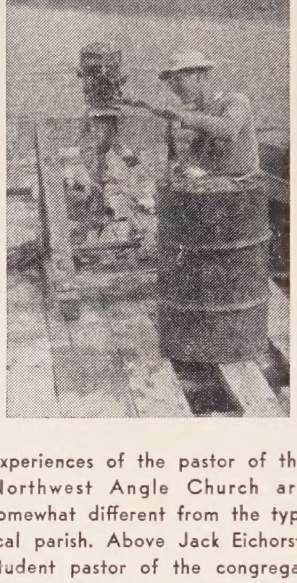
Until this year St. Luke's congregation met in the schoolhouse at Angle Inlet. But now they have an attractive, worshipful church which was dedicated on August 24. The self-sufficient people of the Angle sawed and finished most of the lumber for their church, did their own grading and nearly all of the masonry and carpentry work and painting.

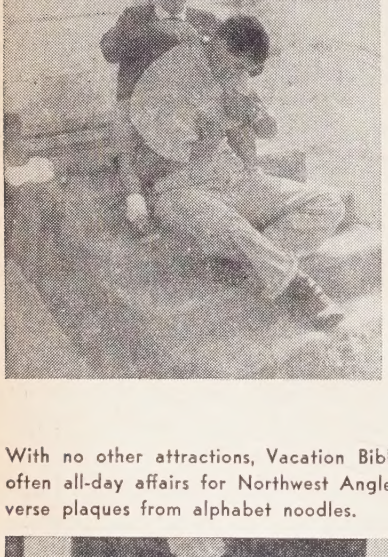
The 20 by 40 foot church seats 85 persons and has a full basement. The interior is finished in knotty cedar sawed in the local mill. The exterior is redwood-stained cedar siding. The chancel furniture, designed by Cyrus Running of Concordia College's art department, is of simple design and is made of wrought iron and blonde oak. A white cross, mounted over the front entrance, stands out clearly against the surrounding woods and sky.

As one might imagine, it has not been without a great deal of sacrifice that this congregation and this new church building have come into being.

* An enclave is a tract or territory enclosed within a foreign territory, as, for example, Gibraltar, a British territory connected to Spain.

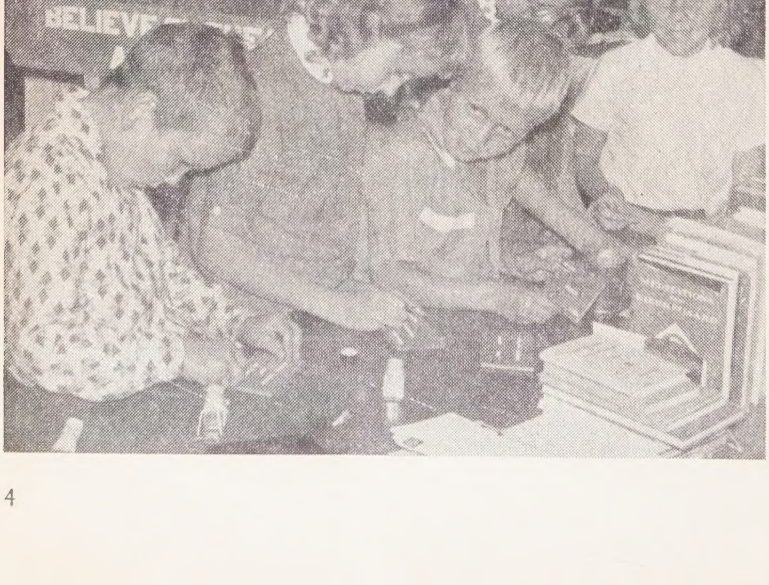
Frankie Carver is typical of the younger generation of residents of the Northwest Angle. Frankie's mother, Mrs. Dan Carver, began the Sunday school which developed into St. Luke's Church.





Experiences of the pastor of the Northwest Angle Church are somewhat different from the typical parish. Above Jack Eichorst, student pastor of the congregation from 1956-58, overhauls the church's outboard motor. Left, Judy Eichorst gives her husband a haircut.

With no other attractions, Vacation Bible School and even Sunday school are often all-day affairs for Northwest Angle children. Here they are making Bible verse plaques from alphabet noodles.



Ten years ago a Minneapol paper ran a story about Chris Angle Inlet, described as Santa first stop in the United Stat story read in part, "There w any worship services because no church or minister to se community which is cut off f rest of the state by miles of fo lake."

It was that same winter Sunday school class first met eventually developed into St. Church. The class was taught Dan Carver, a newcomer to th then, who snowshoed across the snow to meet with the boys a Later she wrote a letter to t A. E. Hanson, the pastor who l firmed her at her home ch Bemidji, Minn., and who now come the president of the ELC' ern Minnesota district. "The of the Northwest Angle church," she said. "Is there a that can be done?"

The answer to Mrs. Carver's came in the form of a stude Concordia College, Dennis Stru the summer of 1952. The wh dent body at Concordia helpe an offering to pay Dennis' exp the Angle that summer. For time in more than 200 years, C services were held every Sunda Northwest Angle. That summ a decision was made by the ha worshippers to build a church

The next summer, again un dent body sponsorship, anothe cordia student, Elwood Sh came to conduct services an school at Angle Inlet. That lumber was sawed for the church building. The next tw mers Dick Quamme and Roge dahl were student pastors.

For the past three summe Eichorst has served the church. the same student pastor for th sons has helped to give the gation a feeling of continuity. help was the outboard motor th cordia students bought for the gation in 1955 and the new bo donated in 1956. This made ble for pastoral calls to be made many nearby islands and thus the outreach of the congregati

In 1956 the Home Mission B

LC helped by giving a "grant-in- of $1,500 to the congregation, as as counsel on the building of their h. That year the congregation was ally organized. The work of the egation bore fruit in 1956, too, seven adults were confirmed and baptized. In 1957 the work of ongregation spread when a vaca- Bible school was held on Flag d, nine miles across the water Angle Inlet.

the summer of 1958 the congre- n voted to assume full responsi- for a total ministry to the com- ty and completed the building of ew church. Jack Eichorst who, to- r with his wife Judy, has spent summers at the Angle, will not ck next summer. He has enrolled ther Seminary to study for the try. Last spring he was also grant- Danforth Foundation scholarship n will make further graduate possible for him in the coming But the congregation, on its now, plans to engage a student r each summer and make what- arrangements it can to have serv- t least every other week during est of the year.

ncordia students have guaranteed terest in the future of the project, They no longer will pay for their students to go up to the Angle. d they will pay for Angle resi- to come to them. They have set scholarship fund at Oak Grove eran High School in Fargo, N. for members of the Angle church e when they graduate from ele- ary school and have to "go out" rther schooling.

til Alaska was voted into the n, the Northwest Angle had the ction of being the northernmost on of land in the United States miles closer to the North Pole the upper tip of Maine) and St. 's could call itself the northern- church. That distinction is gone but there are many things about Northwest Angle that make it an sting and unusual spot.

hough the treaty makers in Paris 83 didn't know the lay of the some significant bits of history lready been enacted on this piece ritory. It was in 1732 (the year

(Continued on page 14)

These are students at the Vacation Bible School held on Flag Island the last two years. The island also has an elementary school during the winter months, in which five of these children make up the entire enrollment. Others pictured here are summer-time residents.

Cy Running, left, of Concordia College's art department draws on the ground his ideas that were eventually incorporated into the chancel furniture of St. Luke's Church.

Dr. A. E. Hanson, president of the Northern Minnesota district, dedicated St. Luke's Church at Angle Inlet on August 24. Shown in the background is Jack Eichorst, student pastor of the parish for the past three summers.

A layman speaks on

The Christian as Citize

By Dr. Elmer E. Abraha

Each year a Sunday in October is set aside as "Laymen's Sunday." In one of the issues of LUTHERAN HERALD it was suggested, among other things, that Laymen's Sunday would be an ideal day to speak and think about two things: "First—'Christian vocation,' which, in its simplest terms, means nothing more than a recognition of the sacredness of occupation; that, in the sight of God, every Christian is His servant; every task, high or low, is conferred by Him and is to be carried out as a service to Him; and, second—the share of one's time which the Christian should give to the direct service of the Church." In an attempt to carry out these suggestions, I am going to set down some thoughts on the subject of Christian citizenship in its bearing on our business, our politics, and our social relationships.

Business and politics largely regulate and control our welfare, our incomes, our homes, our schools, our playgrounds, our food, our air, and our water. These things touch the lives and affect the character of all of us. Has religion nothing to do with such things?

Obsessed With the Material

Ours is one of the most materialistic eras in history. All our major problems are conceived in economic terms. From the increase in insanity and criminality to the threat of war, the major causes are alleged to be economic. We are obsessed with the economic aspects of life.

In desperation a sick society has turned to organization, hoping that a group can somehow be made to function on a higher plane than the individuals which comprise it. Men have pinned their faith on leagues, covenants, treaties, and what not, but the strife continues unabated. The reason, I think, is that these man-made mechanisms have left out the essential ingredient —God.

More than anything else, the great need in the world today, in business, in politics, in public life, is me women who within themselves have centere grounded their lives in the things that money buy, who are desirous of having instilled into character more of the character of God. It is these which the Christian Church has to offer.

What Shall It Profit a Man?

Why is it that so much of our work does not up, that people complain so much about the sorc of business and the rottenness of politics? It is b we do not take our discipleship into our daily jo business, and our politics. There is too great a ter on the part of so many citizens to exalt money men, profits above human service.

"What shall it profit a man," asks our Lord, gain the whole world and lose his own soul?" shall it profit a man if he knows a million facts out knowing the meaning of them? What s profit a man if he makes a million dollars w knowing the moral significance of a dollar or t sponsibilities which it entails? What shall it profit if he develops extraordinary power without kn the moral responsibility of power?

Motives Control Life

Motives control life, and the Christian motive seek first the Kingdom of God and His righteo Let us see how it works in every-day life. Two l go to court tomorrow. The main motive of one make a fee, even though he may have to pitch legal curves to do so. The main motive of the o to see that justice is done. The fee may be the but the men differ as to ethics of the legal prof

Two surgeons go to the hospital tomorrow t form operations. The main motive of one is to m fee. The main motive of the other is to save a li

There are three kinds of citizens: the bad citizens who make no bones about it; the religious citizens who keep out of politics because it is so unholy; and the good citizens who work and struggle for the realization of their ideals. Which kind are you?

---

viate suffering. The fee may be the same in both
s, but the men are vastly different.
'wo bankers go to business tomorrow. The sole mo-
of one is to make money. The motive of the other
o make his bank render dependable service. Both
make money, but the two men are not on the same
l.
'wo plumbers go to work tomorrow, one to make
wage, the other to do an honest and reliable piece
work. The wage may be the same, but the men are
different quality.
'wo senators go to Washington. One is a self-seeker;
other would serve his country. Two aldermen go
he City Hall, one for self-aggrandisement, the other
elp to give the city a good name and character.
'hus one can run the gamut of men's daily vocations.
puts the Kingdom of God first, wages and profits
rward. The other puts wages and profits first and
Kingdom of God nowhere. One puts personal
racter, the quality of his work, and the excellence
his service, in the first place. The other puts per-
al and material gain in the first place and relegates
e vital matters to the background. One is the prac-
of Christian discipleship. The other is a philosophy
nere dollars and dirt.
'he almost universal belief in God's presence which
ked the Middle Ages and was perhaps accountable
its glories, has vanished now. God is thought of
in occasional ceremonials of worship. He doesn't
n to be with the workman at the bench, nor with
politician on the rostrum. Happily, however, there
still a few in whom God is an integral part of daily
simple folk who simplify all problems by saying,
will do this because it is right"; and "I will not do
other thing because it is wrong."
mong them is the mechanic who does his best,
ugh knowing he will be paid for less than that; the
woman on her knees scrubbing corners that nobody
inspect; the type of nurse who remains without thought of time at her post at the bedside of a helpless patient. There aren't many of these people, but they are the leaven of life. They stand like giant boulders in the torrent of mass despair. They are unheralded and unsung. Yet, when the tumult and the shouting dies, it will be upon these rocks that the brave new world, if there is to be one, will have to be built.

We Are Citizens

Now let us turn from Christian citizenship in business and think for a while about Christian citizenship in our civic relations. Too often religion and politics never seem to meet in our individual lives, although our religion most certainly ought to affect our politics. If our religion does not make any difference in our politics, we have good reason to be ashamed of both our religion and our politics. The reason so many citizens do not get a good grip on their political duties is because they do not have a good grip on their religion.

Good government is one of the hardest of all problems, and it has never yet been solved. Political history is an almost unrelieved tragedy, a tragedy that is due in part to the fact that religion and citizenship rarely keep company. All citizens might well be grouped under three heads. First there are the bad citizens who make no bones about it; second come the religious citizens who either keep out of politics because it is so unholy, or else demand an impractical Utopia; and third there are the good, but at the same time practical, citizens, who work, struggle, and even fight for the realization of their ideals, but who are governed, nevertheless, by the principle that when they cannot get what they want, at least they can strive to get the best they can.

The bad citizens who go into politics and the religious citizens who keep out of politics because it is so bad are probably about equal in number. It happens, however, in the world of practical politics, that the religious citizen who keeps out of politics because it falls short of his ideals, fits in admirably with the plan of the bad citizen who has no ideals at all. That puts a very heavy responsibility on those who cannot be classified with the bad citizens on the one hand, and who, on the other hand, make no claim to any high degree of heavenly mindedness.

The Apostle Paul said, "Our citizenship is in heaven. We are fellow citizens with the saints and of the household of God." That was the teaching of Jesus Christ, too. "Thy will be done on earth as it is done in heaven." He also taught us to "render unto Caesar the things that are Caesar's." But that was not the whole of our Lord's teaching. Just as Christ based our duty towards our neighbor on our duty toward God, so He based our duty toward the state on our duty toward God. "Render unto Caesar the things that are Caesar's, and unto God

the things that are God's." Men will never do the former until they have learned to do the latter.

"Thy Kingdom come" should be the foundation of Christian politics. The Kingdom of God is in the process of becoming. You and I are members of that Kingdom, a Kingdom which will last forever. At the same time we are citizens of a political democracy which tragically may not last very long. So, as citizens of a political democracy which has no guarantee of permanence except insofar as it is embedded and embodied in the Kingdom of God, we are to live, think, work, act, and vote as citizens of the Kingdom of God. That seems to me to be the Christian doctrine of citizenship.

The Forces of Destruction

The great historians of the Roman Empire all agree that the five main contributing causes which led to the downfall of Rome were these: *The prevalence of luxury,* which destroyed the moral fibre and the simpler stoic virtues of an earlier day. *The frequency of divorce,* which undermined the stability of the family, which was Rome's best contribution to the civilization of that period. *Excessive taxation* to increase the material power of the empire, thus discouraging thrift and clogging the wheels of industry. *The cheapening of citizenship* by the importation into the body politic of great numbers of slaves and foreigners with lower civic standards. *And the killing off of great numbers of strong, brave, public-spirited young men in incessant wars.* When these forces had been operating for several generations, Rome's power of resistance was lowered to the danger point, and when the hard test came she went down with a crash.

To what extent are these forces operating today in our American life? If this America of ours is to endure, advance, and fulfill the high destiny to which we believe it is called of God, there must come here among us a renewed emphasis upon those lines of thought, feeling, and action which are imperative for maintaining the spiritual forces of society at their full vigor and of the right quality.

Every four years we have a presidential campaign in the United States. The major political parties offer for our support their respective candidates for the office of President. Then we divide in our allegiances. Some of us become advocates of one man, some of another. That, of course, does not require us to know all about the man of our choice, his biography, statesmanship, economic and foreign policies. It does mean, however, that we must know enough about our leader, or think we know enough about him, to follow him and give him our allegiance and support. We talk for him, stand up for him, defend his policies, interpret him to our fellow men, support his cause, and finally vote for him. If our allegiance did not take such form it would not be worth having.

Doesn't discipleship to Jesus Christ mean som like that, only on a higher level? Doesn't it mea we must give Him our allegiance and our su Doesn't it mean that we must talk for Him, sta for Him, identify ourselves with His cause, bel the society which He founded, labor for the upb of His Kingdom, interpret Him to our fellow serve Him, follow Him, vote for Him, and Him? If our discipleship to Christ does not mea sonal loyalty to Him, personal service to Him, de in His name to suffering humanity, it does not for much. It is merely sounding brass and ti cymbal.

This Is the Call

So the call comes: Will you wed your lives Christian task of this needy world in the trem days that lie ahead? If we are to have a better if anything is to come out of these political agi about a United Nations and an International if we are ever going to have a warless world, if ever going to have our civilization and our adorned with the virtues of fellowship, frie brotherhood, peace, and good will, it will only cause men put political and economic problems religious foundation and work for their solution religious passion. And the foundation of that pas the love of Christ!

Do you suppose that Saul of Tarsus would heard the Macedonian cry for help if he had ne countered Christ? It was his personal love for which came into his life later, which fired him self-sacrificing zeal for his fellow-men. Saul of did not have the eyes to see the world's crying St. Paul, the lover of Christ, could see nothin Francis of Assisi devoted himself to the poor wh love of Christ took possession of his soul. So it ways. You and I are spiritual heirs of those Old ment heroes of faith about whom we have read Epistle to the Hebrews, and of the new worl trepid Christian pioneers.

Am I Worthy?

So, in the secret of one's heart, each of us mu himself, "Am I worthy of that heritage?" And answer honestly, we will say: "Only if I prea Gospel each day by the life I lead, only if my dedicated to the Master." And, if we make that a we may go forth with joy, for the Master sai still says to each of us, "Go ye into all the worl preach the Gospel to every creature" * * * "An am with you alway, even unto the end of the w

The Lady and the Manse

l is here again, and subtle fingers of woodsmoke my heart into reconnaissance. God has granted me ner autumn, has let me mark once more my natal

vid fall foliage calls to mind some burning, golden s when my ragged, tattered flame of life was kept ring only by God's grace.

onde-stubbled fields mark one more harvest, and e me wonder—how much more shall I reap?

ft floating silks of milkweed, like delicate hints of vflakes to come, heighten the poignant awareness laced through all the blaze and brilliance of this on, is the sure knowledge that winter must come.

et life, like this season, is a paradox which, ebbing close in point of time, still lifts on new tides of ted purpose, and I know more surely than ever one has not learned to live, who has not yet ned to die!

*

me may label as wasted the time JoAnn spent ching our neighbor's cat one day, but I consider the nents well spent after the resulting kibosh on one erstition. "You know," she said thoughtfully, "if a k cat crossing your path means bad luck, a lot de-ds on whether you're a man or a mouse!"

*

peaking of black cats reminds me I'd better get that loween costume made for Julie's school parade, and thinking it will take a complete covering of crackly k to make a *witch* out of my fair baby with her rdic-blue eyes and perky, blonde pony-tail.

m not adverse to her choice of disguise though, I remember fondly the little witch who always onized a certain famous brush company, because got better mileage on their brooms. She's right too; used them for years—for sweeping, that is!

*

Having noted that most kids—and adults too—think e's something wrong with a fellow who doesn't con-n to the crowd, Son Paul, now in his teens, has coped cessfully with any pressures to join the dancing vd, by a smiling critique: "No thanks," he says, "I'm pily maladjusted!"

*

Grandpa Galen claims there's so much chicken-hearted evangelism among Christians, because too many are like that lazy rooster who'd wait for another to crow—and then he'd nod.

*

When anyone says, "The Church has never done anything for me," you can be fairly sure of one thing, and that is that they have done very little for the Church either. After all, you can hang around the Stock Exchange too, but that doesn't mean they'll start sending you dividends.

*

A parish paper from a former congregation tickled us with this crack, "They've broken the sonic barrier, flying faster than the speed of sound—but they haven't yet caught up to the speed of gossip!"

*

"Aw yah," chuckled Old Man Monson, one of the best rumor squelchers in our parish, "I've made some pretty good experiments. You know, I like to put out a little story now and then; pretty soon it comes back to me, both baptized and confirmed!"

How about that? Maybe we'd better start keeping track of how often we've been sponsors!

*

Many little scenes from this month, are tucked away for later lifts while remembering, such as . . .

Southbound blackbirds bursting like flak from trees where, to judge by the clatter, they stopped to play Chinese school.

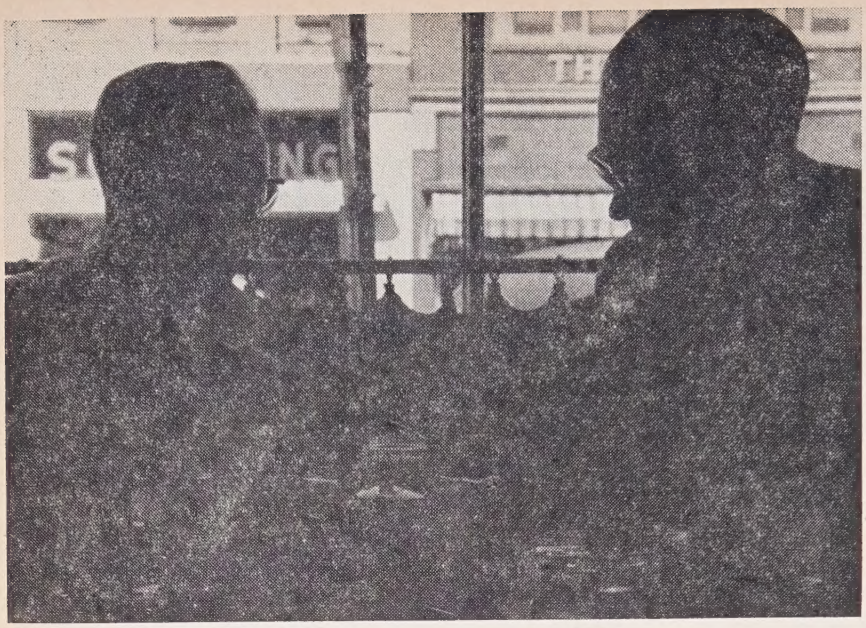
Son Paul's valiant—and unbidden—shovelling on a backyard contouring job, despite a hip still sore from a football spill.

The sweet sound of that little uncertain singer who finally found himself in tune with the rest of the kids in choir.

Pastor Paul's praying for a high school Bible teacher, and then running into a graduate student at the U. who said, "Pastor Galen, I've been wanting to see you. I'd like to teach a Bible class!"

But I think I shall treasure most, the excited discovery by one of our laymen, who just began teaching an adult class.

(Continued on page 14)



The anonymity of C-400 is preserved in this photograph of the two businessmen who started the club.

C-400

By Rolf Hof

It was late. Two Fargo-Moorhead businessmen, both members of the Concordia College board of directors, drank their coffee in the college dining hall.

They were deep in thought. The board had that night given the go-ahead for the $400,000 Carl B. Ylvisaker Memorial Library, had signed the final legal documents.

Said one: "That's a lot of money."

Replied the second: "Sure, $400,000 is a lot of money. But split it up into $1,000 parts, and the sum doesn't seem so large. If we could find 400 men to give $1,000 each, the library would be paid for."

Neither man took the last remark too seriously. Where will you find 400 to give $1,000?

But neither forgot the remark, made almost in jest.

One, two, three months passed. Both men came back to the remark. They got together over coffee, as was their custom. The subject came up again, and much to their mutual surprise they found that neither could shake the seemingly impossible idea: 400 men with $1,000.

They talked. They took the still unborn plan to Concordia College officials. Finding it didn't interfere with any college plans, they approached other businessmen, friends.

The reactions ranged from "you're crazy" to "it has terrific possibilities."

The two friends of Concordia dared to try the dream on for size. They laid out a campaign, decided the first steps were critical.

"If we can," said one, "sign up the first ten without a turndown, we can launch it." And they did it. They enlisted the first ten contacts.

And during this period the college knew nothing of the plan's progress. Not until the two men walked in with ten $1,000 pledges did the college officials know that a profoundly important group had been started: C-400, translated: 400 for Concordia's library.

C-400, after three years, is well known in Fargo-Moorhead and the Red River Valley. It numbers among its membership prominent businessmen, farmers, educators—leaders in the area.

Unorthodox, the club holds no lar meetings, has no constitutio by-laws. Meetings are held any two or three get together, often afternoon coffee, although several a year they hold more formal di and meet about once a month to prominent men talk on a varie subjects.

In fact, the club is so independe the college it maintains its own ing address: Box 1546, Fargo, N Dakota.

Members devote time to the but not in the regular service

The reactions to this unique ranged from "You're crazy" "It has terrific possibilities." Now, after three years, C-400 is a going concern.

. They don't stage programs to money. They give. And they re- new members, perhaps their calling.

pledge $1,000 to one organization new experience.

you give $1,000," says one mem- "you can never be the same after- is. You adopt a whole new con- of stewardship. You come to the zation that you are giving to some- larger than yourself, greater than job or profession. It is an expres- of Christian stewardship."

not exclusively a wealthy man's nization. In fact, ten per cent of members have an annual income 5,000 or less.

400 members, most of them, be- fascinated by the concept and as sult are ardent salesmen. They C-400—and they act.

ake the man who drove 900 miles, Montana to Moorhead, for a ing. He talked C-400 to his com- on for 900 miles and at the trip's the second man joined.

ys the salesman: "If I couldn't him in 900 miles, I should have . Actually, it wasn't too hard. This isn't hard to sell."

r take the member who came ss a friend who wondered where eave his estate, which was sub- tial. He had no immediate family. club member began talking Con- lia. All this in the course of a busi- day.

r still another example, from a ting of the club's steering commit- Says an enthusiast: "We must h the first goal and pay for the ary. After all, we must build a sic hall and a science building and be a student union." And this is a college president or development son talking. This is a man who a ple of years ago perhaps thought he college as a fine institution, but ainly not as HIS college. Then it *they*. Now it is *we*.

Another: the two brothers who ed as one membership. But before next monthly meeting they decided oin as individuals. They caught the 00 spirit.

These farmers, government officials, businessmen, teachers (in all there are 20 professions from 28 communities and 7 states), physicians, pastors, and community leaders—why do they join?

A Fargo businessman testifies: "I was convinced listening to the college Chapel broadcast of a student body meeting. A student had proposed an all-college skip day. I heard a Concordia student say: 'For one of us to skip is wrong. Then it is wrong for all to skip. We were not created in a mob, nor do we die in a mob. We don't face God in a mob.' I *joined* C-400 because I liked the spirit of that boy. He is to me a symbol of what Concordia teaches: individual Christian responsibility."

What is there about this privately-supported college that elicits such response?

A member puts it this way: "One of the reasons America is free is that we have in the past been educated by private institutions where no one ideology can gain complete control. We need both private and public-supported institutions. We must assure the survival of such colleges. We can either give voluntarily, or state schools will take over by default. I want to preserve the opportunity to make part of my contribution as a gift."

The realization that such colleges may be in danger has prompted not only people in the Red River Valley to rally to the college, but has moved such organizations as the Ford Foundation to give a half billion dollars.

This realization makes possible the entire Concordia Development program, of which C-400 is an important part. The development program, now in its third year, is made possible through the efforts of 300 volunteers who give of their time and money, a number which will increase as the program gains momentum.

During the past two years gifts have totalled over a million dollars. The volunteers, friends of the college, have approved an ambitious, long-range plan which will assure the school of a million dollars a year for the coming 19 years.

This year the goal is $660,000, a mark set, not by the college administration, but by the volunteers who head the 14 committees comprising the development council. They make the plans. They, the 300 interested men and women, set the goal. It is their program.

They will enable the college to fully realize its objective. Their efforts will enable Concordia to continue its historic services with even greater effectiveness. The objectives are:

To build a faculty of the highest quality.

To draw from many places and from varied social and economic backgrounds students who wish to learn.

To provide facilities for learning.

To create surroundings favorable for spiritual and intellectual development.

The friends of Concordia will make it possible for the college to educate the thousands who will seek entrance in the next 20 crowded years.

The volunteers of the Development Program, including the C-400 members who now number 115, will enable the institution to "send into society thoughtful and informed men and women dedicated to the Christian life" —the school's purpose.

C-400, believe the two men who launched the unique organization over a cup of coffee three years ago, will continue to grow. 400 is no longer the long-range goal. They, and the members, envision perhaps 800 members, contributing $1,250,000 every 6 years, the equivalent of 3 libraries every 6 years.

Which is a large sum. But so was $400,000 three years ago, a total which members now regard as only the first step.

C-400 was started, as a member recently put it, because the founders "had faith in God, love of Christ, and a Christian hope."

And so it continues to this day.

Editorials...

You CAN Leave It Behind

No one can dispute the truth of the proverb concerning material goods: "You can't take it with you." Presumably, the point is that, since material things are limited to use while we are here on earth, they should not be permitted to become too important. I suspect that some folks quote the proverb somewhat wistfully and in their hearts add, "And that is just too bad."

The purpose of these lines is to attempt to demonstrate that, while "you can't take it with you," you *can* leave it behind in such a way that it can go on bringing happiness and blessing long after the person who accumulated the means is gone. I have been looking for an opportunity to write these lines for several months. The fact that the Abiding Memorial Foundation of The Evangelical Lutheran Church is running a full page advertisement in this issue seemed to provide the proper excuse. The meaning of that statement will become clear in the following little sketch.

The scene is a beautiful old stone church in a small town in northern Iowa, a scene which soon shifts to a cemetery on the outskirts of a nearby village. There is a funeral service at the church, followed by burial in the cemetery. An elderly man named Peter Ohme has died. Not only was he no longer young at the time of death, but he was pretty much alone. That is to say, he had neither kith nor kin except for some distant relatives in Norway. He never married, so there was no wife nor any devoted "inlaws" to mark his passing. Nevertheless, it was a so-called "large" funeral. The church was comfortably filled, and a long procession of cars escorted the body to the place of burial. Not only did the pastor preach; there was also a short message from a representative of The Evangelical Lutheran Church.

This was a man who had accumulated not a little of this world's goods. He had come to the United States from Norway in early manhood. He was accompanied by two brothers. One of them died quite young. The other two, neither of whom married, farmed their fertile Iowa acres, lived frugal lives, and gained the respect of their community as upright, humble, honorable Christian men.

As the years drew on, Peter found himself the survivor of the three. No longer young, he decided that the time had come for him to withdraw from work as a farmer. Thankful to God for the b which had come to him, he wanted to give w had to the service of his Lord. So he turned Church and arranged to deed over to it his lovel He did it through a so-called Gift Annuity Agr of the type which is advertised on another pag ing his lifetime he received a certain sum m fully adequate to his needs. In the meantim Church was free either to sell the farm or to In this instance, it was rented to a splendid couple, members of The Evangelical Lutheran C active in their home congregation. While it really a part of this story, it may be added that cally everything else Peter had was willed at hi to various Christian projects.

I was present at that funeral, in company wi T. G. Overson, who represented the Church. Dr son made use of the occasion for us to visit not o Ohme farm but two others which have come Church in the same way. All three are beautiful on all three the tenants are faithful members Church. If the Church finds it wise to dispose o holdings, the tenants will have the first opportu buy. In any case the farms will be sold to pe the Church.

To me the day was tremendously impressive. not only the fact that one realized that these farm the numerous other holdings which have come Church in the same way—are of tremendous b to the Church. One's thinking went farther tha I thought of this man and of the blessing that c him through the realization that he could leave l him, for the blessing of his fellow men and the ing of God's Kingdom, the things God had le accumulate. I thought of the families living on farms, establishing Christian homes in Christian munities, strengthening the congregation to whic belongs.

Further conversation not only with Dr. Overs also with Mr. Alf Jorgenson, who is in charge part of the work of the Department of Stewar revealed that there are astonishingly large numb people who are making use of this means of "lea behind," with exactly the results mentioned her Jorgenson stated that there is actually one in where a single person left three farms—one f benefit of the Zion Society for Israel, one for the fit of Foreign Missions, and one for the benefit of Missions.

There is no other purpose in writing this than to share with our readers a little glimpse of an area which was practically a closed book as far as I was concerned. As we stood together in that cemetery and looked at those three graves—one which had been there for many years, one several years old, and one just now to be closed—I asked myself the question, was it not something like this Scripture had in mind when it spoke of those who have died and entered into eternal rest, but of whom it can be said, "Their works do follow them"? In short, even as material wealth, if it is understood as a gift from God, can be a blessing during the lifetime of the person who has accumulated it, so it can be of permanent blessing through the means this man made use of. In other words, "You *can* leave it behind."

—O.G.M.

Grandma Doing Rock 'N' Roll

Somewhere recently we ran across a simile which went as follows, "That's as bad as if we were to see grandma doing rock 'n' roll." We do not remember the connection in which those words were written, but the idea of the comparison is obvious. It was to describe something which was completely unexpected, unheard of, and, in fact, incongruous.

We confess that we felt that Grandma was getting ready to do rock 'n' roll the other day when we learned that our long beloved leisure-time magazine, the *Saturday Evening Post* was going to begin running liquor advertising. That is a magazine which we have been reading since our very young days, when the nickel requisite for buying it at the newsstand represented quite an outlay. With the exception of a very few years, the magazine has continued to come to our home ever since, and it has provided more enjoyment than any other periodical.

It will have to be granted that we know of no particular reason why the *Saturday Evening Post* should not join the host of other magazines which, over the years, have decided to accept liquor advertising. After all, one probably cannot wonder that the folks who run the Curtis Publishing Company have cast envious glances at the additional income competitive magazines are receiving from advertising alcoholic beverages. They might, for example, look at *Life's* $13,942,000 and *Look's* 5,769,000. That is real money. On the other hand, the *Post* has been doing rather well without that source of income, since its advertising revenue last year was almost $91,000,000. It appears to us that with a circulation in excess of five million, the *Post* is doing right well.

The reasoning employed by the president of the company is not entirely persuasive. He stated that this change was considered "to be appropriate at this time, and compatible with the viewpoint of the vast majority of its present and potential audience."

Thus practically the only secular magazine which has come to our reading table in recent years without carrying gaudy advertisements of this type is joining the majority. Oh well, we suppose that it had to come, but we do deeply regret it. While we have not at any time been able to become quite as wrought up about this matter of liquor advertising as a good many people do, we do feel most emphatically that it is something that could be done without, especially in magazines which are specifically intended for family reading. When one adds that the stand of the *Post,* ever since 1897, was based on principle, one cannot but be sad at the decision now made.

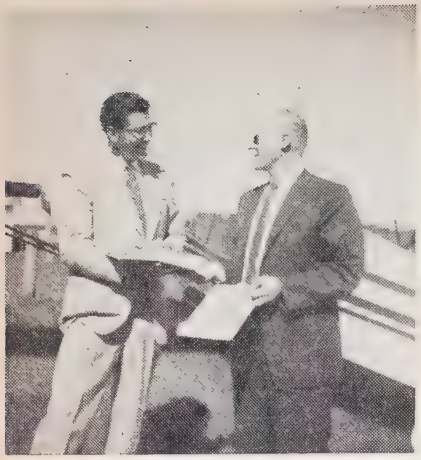
Our fundamental objection to promiscuous liquor advertising is now as it always has been, that the advertising men know well how to dress things up to appear to be something which they are not. We once delivered ourselves of an editorial entitled, "All Dressed Up." The point we attempted to make was that the most dangerous aspect of the liquor traffic today is that it is being made to appear so completely "respectable." To the advertising profession must go the credit for having accomplished that remarkable feat. We had hoped that at least *one* of our favorite magazines would continue to hew to the line in keeping its pages free of such advertising. Evidently we were too optimistic.

We fear that whenever we see a liquor ad on the pages of the *Saturday Evening Post,* we are going to feel that it no more belongs there than grandma belongs in a rock 'n' roll session.

More Than Tiddlywinks

Someone has said that every auxiliary of the Church has to go through the "tiddlywinks" stage before it learns its mission. The reference is no doubt to the fact that there is always the temptation to make any auxiliary organization a sort of recreational adjunct to the congregation. No organization, however, has life in it until it gets past that superficial stage and finds itself within the great spiritual program of the Church.

That men's work is getting there is quite evident as one reads the literature connected with Laymen's Sunday (October 19). The theme for the day is, "Seek First His Kingdom," and the emphasis is upon the witness of the Christian man. The sooner we get away from close distinctions between the spheres of, say, men over against women, and young people in a class by themselves, in relation to the Church, and learn that all have the same basic desires, the sooner our auxiliaries will have graduated from the "tiddlywinks" era into the full life of witnessing.



Dedication Day bulletins were flown in just before the services began by William Adams, right, editor of the Roseau Times-Region.

Church on an Enclave

(Continued from page 5)

that George Washington was born!) that La Verendrye, a French army officer and explorer, established Fort St. Charles on the Angle near today's settlement on American Point. Four years later one of the most tragic events of early Minnesota history took place. Father Jean Pierre Aunlneau, a Jesuit missionary, and a party of twenty other Frenchmen had gone out to a nearby island to visit with the Indians. After being given a peace signal they landed, and then later were massacred as they sat in a council circle. All the remains of Fort St. Charles have disappeared, but a monument and flag have been placed over the spot where the martyred Frenchmen are buried.

Today's residents of the Northwest Angle, though few in number, are in many respects still rugged people who live close to the land. And they are convinced that they live in the best spot in the world. Lake of the Woods, with its hundreds of square miles of water and 14,000 islands, is their own private world. Most of the residents earn their living from the lake and the woods surrounding it, but they treasure it chiefly as a way of life—a retreat from noise, neighbors, and time.

The philosophy of these people is summed up in the sign which greets visitors to American Point as they step off the boat. Over the boathouse on the dock they read this message, *"Time Is No Object."* Harley Jensen, a member of St. Luke's Church who lives at American Point, was quoted recently in *Macleans,* a Canadian magazine, about his reasons for living on the Angle. He and his wife Io both were raised in cities. They continued working after marriage. Io was a nurse, Harley a junior partner in his brother's Minneapolis supermarket. They bought a new car every year and kept a handsome apartment overlooking a lake.

"But we hardly saw each other," says Io. "Rush, rush, rush was all I did," says Harley. Now raising two children and operating a few summer cabins, a store, and a postoffice, they still work hard but with a difference.

"You couldn't jar us off here," Harley said one day last fall. "The nicest time is now, when the tourists are gone. It's quiet but never dull. Sure we live from day to day, like the Indians. But did you ever see an Indian with an ulcer or a bald head?"

Life on the Angle is quiet, peaceful, and relaxed. Here lost arts such as butter-making and bread-baking are practiced out of necessity by all of the women. Many homes have been modernized with the coming of small electric power plants, but it still takes two days to get an order of groceries by boat from Warroad. There are no roads and thus no cars. There are no movies or other forms of commercial entertainment either. Children are more appreciative of the little joys of life. The day new clothes arrive from "Sears" is akin to Christmas in homes in other parts of the United States.

Recreation among both children and adults is more resourceful. For example, after Sunday services are over, members of St. Luke's Church often stretch out a net and play volleyball for the whole afternoon.

Only a few of the families live within walking distance of the church. Most of the members come to services by boat. The lake is low this year, but when it is at its normal level, there will be a dock just a stone's throw from the new church.

On Dedication Sunday, four planes brought worshippers to the services. Bill Adams, editor of the *Roseau Times-Region,* who printed the dedication bulletins, flew in with his Piper cub just a few minutes before the morning service. Dan Carver, who flies fishermen to the far north Canadian country, flew in in the afternoon. Pastor Otto Dale and two laymen f Thief River Falls chartered a plan order to attend the afternoon de tion. Don Hansen of Warroad, flies pastors in for services in the tertime, brought his family.

One of the fears of Angle resic is that their peaceful, isolated life soon be over. Minnesota and Mani are negotiating for a road which w run just west of the Angle. Onta government is planning a five mi dollar causeway from Rainy Lak the head of Lake of the Woods, w would bring thousands more into private world.

But no matter what happens in future, folks at the Angle are sure St. Luke's Church will flourish. T know that there will always be t who discover the frustrations of cr ed living elsewhere and will head the peace of life on the Angle. M will do as Jack Colson, postmaste Angle Inlet, who describes his ex ence thus: "I was working in a F sas restaurant. One day I got so up I just walked out. Well, I loc up and saw a flock of geese hea north and I said, 'Hey fellas, wait me.' "

The Lady and the Manse

(Continued from page 9)

Asked how we can be sure Luth interpretation of Scripture was ri rather than that of the Roman Chu he was momentarily stumped, about to refer the question to Pa Paul, when suddenly the answer c to him, and almost spoke itself, ' ther did not interpret the Scriptu he *opened* the Scriptures to the ple."

What a thrill to know one m Christian has tasted God's truth, " no thought how or what ye shall sp for it shall be given you in that s hour what ye shall speak. For it is ye that speak, but the Spirit of y Father which speaketh in you" (M 10:19-20).

What a boost for our friend, to k that Jesus meant what He said: I am with you always, even unto end of the world!" And the end of World? What's that but another ginning—an even greater life in Ch

—Pastorin

For the Family Altar

J. R. Hestenes

ward the Twenty-First Sunday After Trinity — Paul

The Epistle: Colossians 1:24-2:3 • The Gospel: Luke 18:1-8

Monday, October 20

THE PERSECUTOR

Read Acts 9:1-2

But Saul, still breathing threats and der against the disciples . . .

o this was Saul, the Pharisee and r of Christians, the champion of the religion, firm, determined, and fierce. was intense about it, anxious to go great lengths to stamp out this new vement. He would get permission from authorities, he would organize his fare. This man had the ability to nize. He was a man capable of deep victions. He was a giant on the wrong of the fence. God could use a man this. And He did.

Wherever there is persecution going on, e us faithful in prayer, dear Jesus, those who are making war against ur children shall be changed in their rts. Fervently we pray that hatred of will be turned to love; energy spent going contrary to the Kingdom will rechanneled so it will serve, instead. ke us brave in the face of all opposi- to Your Truth. In Jesus' Name en.

Tuesday, October 21

THE RECRUIT

Read Acts 9:18

Then he rose and was baptized, and took food and was strengthened.

God needed Saul so He brought about a change in him and turned him into Paul. It was a dramatic event. The little man, full of threatenings against the Lord, was brought into His presence and found to be a poor match against His power. When he was brought low, Jesus was quick to give him instructions, to enlist the help of Ananias at Damascus, to see that at the end of three days he should be given the Holy Spirit, and be baptized. Seldom is any conversion as dramatic as this. But Saul, deep in error, was hurled into the light.

Keep us standing in awe of Your power, dear Jesus. How You are able to make changes in people; how You can win a man away from evil and set him free in right; how You have the power to rescue from death and make eternally alive. In our own lives we know that power, and pray that You will keep it ever at work in our hearts. Amen.

Wednesday, October 22

THE ITINERANT

Read Acts 16:9

A man was . . . beseeching him . . . "Come over to Macedonia and help us."

Before the Lord converted Paul, he was a man with a limited world. His hatred sent him as far as Damascus, it is true, but later hs love for the Lord sent him over much of the world of his day. He had a Word to deliver, and he became a traveler, an itinerant, anxious to go everywhere to bring the good news. It was a demanding life but it brought Life wherever he went. Three journeys he made, adding many Christians to the fold, and setting their feet upon the way of righteousness, leading to the eternal home.

We thank You, dear God, that we have been spared the blindness that says "Let's keep our religion here, and forget about other peoples far away." Continue to send forth missionaries into all the world, and inspire us who are at home to support them with our interest, prayers, and gifts. Keep our vision large and our hands open for all. Amen.

+

Thursday, October 23

THE SPEAKER

Read Acts 17:22

So Paul, standing in the middle of the opagus said, "Men of Athens . . ."

There is nothing we know for sure ut the quality of Paul's voice, except at tradition has to offer, but we know ctly what he had to say. It was the sage of salvation through Christ Je- Paul spoke this message everywhere went, before congregations in syna- ues, little groups in homes, on board , before rulers and kings. He knew to appeal to the great and small, how reach soldiers or philosophers. He had Word to deliver and he sought by every ns to be a good communicator of it.

Help us to be clear in what we have say, dear Jesus. If it is a word of to dying people, then we must be r. There is no point in speaking un- we impart the truth; there is nothing mplished for You if we impress with- bringing home the saving Word. ng into perfect agreement what we and what we do. Amen.

Friday, October 24

THE WRITER

Read Galatians 6:11

See with what large letters I am writing to you with my own hand.

Most of the Epistles were written by Paul. He is credited with thirteen of them, and possibly the fourteenth, the Epistle to the Hebrews. Nine of these were addressed to churches he had founded, and four of them were addressed to individuals. Added to the Gospels, they are a rich source of information and inspiration. Paul gave good doctrinal instruction, and there is much practical advice. Paul also was one of the men enlisted by the Holy Spirit to put in writing the Word of God.

We thank You, heavenly Father, that out of Your love You saw that Your Word should be preserved so that we also, in our day, should have it before us. Through its constant and faithful use, establish us in the true faith and cause us to grow in grace. Your Word is a Lamp we need to find the way in this darkness. Teach us to open its pages for all men. Amen.

Saturday, October 25

THE MARKBEARER

Read Galatians 6:17

Henceforth let no man trouble me; for I bear on my body the marks of Jesus.

Paul was not bragging when he said this. He was defending his apostleship. He was not a fraud, as some were saying. He had marks to prove it, and no one in his right mind would let himself in for as much as he had if he was just fooling. Paul suffered in every way for the faith. He listed his hardships in his Second Letter to the Corinthians (11:24-33). This is what he had let himself in for. But he didn't quit. He said, "I have fought the good fight, I have finished the race, I have kept the faith."

It isn't that we need to go looking for marks, O Lord, we will get them if we are sincere in our faith. But how careful we are! We want to be Christians but we do not want to be hurt in the process. We want the prize but we dislike the price. Help us to fight, to finish, to keep. Make us proud to be marked people. Amen

Hungary Rewards Churches for Good Behavior

The Hungarian government announced in Budapest that "extraordinary" grants-in-aid have been allocated to the Hungarian Reformed, Roman Catholic, and Lutheran Churches to compensate for a 25 per cent reduction in subsidies this year.

Under an agreement made with Hungary's Communist government in 1948, state grants to "establish" Churches in the country were to be decreased by 25 per cent every five years. The official announcement of the new grants did not mention the amount of the subsidies, but it reported that the funds would extend to Dec. 31, 1959.

Meanwhile, Budapest Radio reported that officials of the three Churches sent their "grateful thanks" to the government for the funds "which they regard as evidence of the good relations between Church and State."

This grant, the newspaper said, "is evidence that the government is contributing by its actions to the maintenance and strengthening of good relations between the State and the Churches. It has done this in the hope of finding this goodwill reciprocated by the leaders and clergy of the Churches and in the hope of seeing them support the work of building the country for the prosperity of the people."

Catholics Will Study Protestants, Jews

From two sources came reports this month that Roman Catholics are anxious to study both Protestantism and Judaism to better understand their neighbors of other faiths.

A conference in the Netherlands revealed Catholic plans to set up a permanent international center there to study Christian-Jewish relations.

Msgr. A. C. Ramselaar, a Dutch priest, said that since the founding of the state of Israel an increasing number of people realize that Judaism is a living reality. Judaism and Catholicism, he said, are closely related by religious ties and the mutual experience of persecution.

He expressed regret that there are still some Catholics who have an unchristian attitude toward their Jewish brothers.

Meanwhile at a conference in Springfield, Ill., Dr. John F. Fitzgibbon, professor of philosophy at Georgetown University, Washington, D. C., urged Roman Catholics to acquire a better understanding of Protestants.

He told members of the Te Deum International at a meeting here that "if we cannot now have a unity of faith, let us at least have a unity of charity."

"Ignorance is the root of all prejudices and intolerance," he added. "Catholics, in order to achieve an understanding of Protestantism, must approach it as a whole."

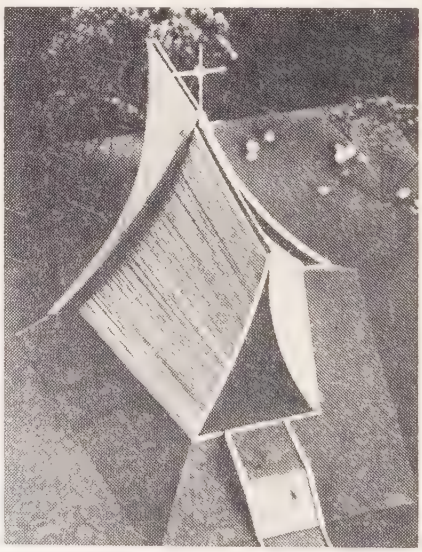
Dr. Fitzgibbon continued that "it is not enough simply to look to their theology. We must also see the concrete forms of worship in their parishes, the Protestant catechism and the Protestant hymns, which are often a commentary on the Bible, and a resume of teaching."

"In order to see the Protestant as a whole," he said, "we m proper method of approach. St. T gave us the principles as well amples of this method when cor ing the adversaries of the 13th ce

The ecumenical movement i aspect of Protestantism which common element with Roman C icism, Dr. Fitzgibbon said. An he added, was the Week of Pray Christian Unity.

Most Protestant faiths have c teachings or practices that are co to the Roman Catholic faith, H clared. These, he said, need to centuated. Differences also need brought out too, he added, becaus leads to a fuller understanding.

"Understanding and charity," Fitzgibbon concluded, "cannot b arated, and charity is consequent understanding."



RNS Photo

TAIWAN CHAPEL—This model demonstrates the unusual design of the 500-seat chapel to be built at Tunghai Christian University in Formosa. Designers feel that the sweeping lines of the chapel are symbolic of the freedom and faith of the people of Taiwan.

Dead Sea Scroll Purchased

A Dead Sea scroll—containing out a flaw what is believed to b earliest copy in Hebrew of the Commandments—has been acquir the Unitarian Church of All So New York City.

The Rev. Walter Kring, past the church, described the parchm the finest single piece of Bible found in 1952 among thousan fragments in Qumran's Cave IV i Judean desert.

Containing five and one-half umns of twelve lines written ir script without a blemish or m letter, the 2,000-year-old manu must remain in the Palestine Arc logical Museum at Jerusalem be of Jordanian government regula However, Mr. Kring said it w available to the world's Biblica perts and scholars and will be k as "The All Souls Deuteronomy.

The priceless scroll was purc from Arab traders with an anony gift of several thousand dollars member of the church.

Hiroshima . . .
Peace Prayer Breakfasts

Monthly "prayer breakfasts for world ace" are being held by a group of out 20 Christians in Hiroshima, Jap- the first city obliterated by an mic bomb.

Members of the group, mostly Japan-, include an American missionary, World Council of Churches' case rker among A-bomb victims, the ector of the YMCA, a leading wom- newspaper publisher, the chairman the local Christian laymen's associa- n, a school teacher, several young ople, and a few survivors of the mbing.

The first prayer breakfast was held pt. 6, one month after the annual emonies commemorating the 13th niversary of the dropping of the mb. The idea for the breakfasts me when Christians saw the "mix- re of motives and feelings" demon- ated in the citywide activities, which e participated in by practically all e people of Hiroshima and by visitors om near and far.

50 Attend Order of St. Luke Conference

Ninety-seven clergymen were among 3 persons attending the International nference on Spiritual Therapy in iladelphia sponsored by the Order St. Luke the Physician.

Most of those attending were Epis- palians, although 30 other denomina- ns from 29 states and six provinces Canada were represented.

Dr. George Ritchie, a Richmond, ., physician, urged the "militant actice" of Christianity. "Faith can oduce the miracle of healing," he d. "It also prepares men to die. edical science does neither. I have en some miracles which I cannot ex- ain medically—dead men restored to e."

He said that "many persons who to a doctor want to be sick. They e afraid to face some failing or con- ion in life, or have a feeling of guilt insecurity because of a personal or an unhappy relationship at home work. These things bring on physi- or mental conditions that medicine n't cure."

Dr. Klaus Thomas of Berlin, a Lutheran pastor and physician and chaplain of the order in Germany, noted for his program to prevent suicides there, said that "prayer is at the very heart of our work but we do not always begin with pious words."

"The sick are the most receptive to Christ's invitation," he said, "and those verging on suicide, ready to throw away their lives, are often more ready to be saved spiritually than the average person."

Dr. Alfred W. Price, rector of St. Stephen's Episcopal Church here, where the conference was held, and warden of the Order, said his church had 105 "assistants" who pray for 20,000 persons who have asked for prayer help. "About 40 per cent of these report being helped or healed," he said.

Dr. John E. Large of the Church of the Heavenly Rest, New York, said that after a visit to the famous Roman Catholic Marian shrine at Lourdes, France, last year he "came to feel that Lourdes was a center of great spiritual power, because of the faith of its pilgrims and the outpouring of prayer for self and for others, and the acts of thanksgiving for blessings received."

He said that "sacramental healing should not attempt to replace the physician in case of bodily or mental ills."

—RNS Photo

JOIN SPIRITUAL HEALING ORDER—Ninety new members were received into the Order of St. Luke the Physician at its international conference on spiritual healing held recently in Philadelphia. Dr. Klaus Thomas, Lutheran pastor-physician and the Order's chaplain in Germany, is shown in the upper right. (See story)

Pike Becomes Bishop

The Rt. Rev. James A. Pike has assumed the duties of Protestant Episcopal Bishop of California following the death of Bishop Karl Morgan Block.

Bishop Block, 72, collapsed and died of a heart attack while conducting an ordination service at Grace Cathedral in San Francisco. Bishop Pike was consecrated Bishop Coadjutor of the California Episcopal Diocese last May and was scheduled to become bishop Dec. 28 upon the retirement of Bishop Block.

ATTEND "JAZZ MASS"

Some 300 teen-agers attended the Episcopal Church of the Good Shepherd in Pawtucket, R. I. to participate in a "20th century Folk Mass," more commonly dubbed the "jazz Mass."

Many of the 100 adults who also were present joined in the singing. Written by the Rev. Geoffrey Beaumont, an Anglican priest of London, the vocal part of the "jazz Mass" is similar to the Ambrosian or Gregorian Chant, and the composer's jazz piano accompaniment is intended to suggest harmonies and rhythms which might be developed by small orchestras.

After the service, Episcopal Bishop John S. Higgins of Rhode Island, described the Mass as "a new accent, a new contemporary note" to the Gospel.

At ULCA Convention . . .

Fry Predicts Early Merger

A new Lutheran Church could come into being in North America by as early as 1961, the 21st biennial convention of the United Lutheran Church in America was told at its opening session in Dayton, Ohio, October 8.

In his biennial report to the Church, the Rev. Dr. Franklin Clark Fry, its president, gave delegates his estimate on a timetable for merger negotiations involving the United Lutheran Church, the Augustana Lutheran Church, the Finnish Evangelical Lutheran Church, and the American Evangelical Lutheran Church.

Commissioners of the four church bodies which are negotiating merger expect to have a constitution and by-laws for the new church ready by 1960, Dr. Fry told delegates.

If the Joint Commission on Lutheran Unity can prepare the constitution in the next 18 months, it will be ready for submission to the 1960 conventions of the four Churches. He also referred to the other current merger involving The Evangelical Lutheran Church, the American Lutheran Church, and the United Evangelical Lutheran Church. These three bodies have agreed to merge into The American Lutheran Church by 1960.

The third "great triumvirate" in the future of American Lutheranism, Dr. Fry observed, is the Lutheran Church —Missouri Synod.

Dr. Fry expressed doubt that the two separate mergers now underway involving 5,000,000 American Lutherans will contribute to a future all-inclusive Lutheran union.

"What is occurring now is not clearing the way," the ULCA president said. "The four churches that are banded together in the JCLU have a deep longing for Lutheran union in the completest sense, on the broadest scale that can be achieved, as soon as possible, preferably now.

"What we are striving to do in the name of God is not designed to be a half-measure, an 'intermediate step,' looking forward to other gradual progress toward a distant goal in the misty future."

The United Lutheran churchman said a renewal of a joint ULCA-Augustana invitation to the three bodies merging into The American Lutheran Church now would probably be "unwelcome and disturbing" to the ELC, ALC, and UELC.

"It could look in their eyes like an attempt to interfere, at worst even to molest them in their own merger plans. The result is a dilemma."

Dr. Fry said "no Lutheran unity could be more inclusive than that to which the JCLU is dedicated and for which it lives."

"We ought, and are ready, to discontinue our negotiations up to the very last moment of consummation if the slightest sign appears that they could be started all over again with more church bodies participating.

"Whether or not we have been invited, we wish to continue to invite as long as hope exists. We shall not be true to ourselves, to our faith, or, we devoutly believe, to our God if we do less."

Council of Lutheran Church Men Organized

The newly formed Council of Lutheran Church Men of America elected Dr. H. F. Kilander of East Orange, N. J., as president at its first organizational meeting in Chicago.

It replaces the American Federation of Lutheran Brotherhoods organized in 1927.

The council includes laymen of the Augustana Lutheran Church, The Evangelical Lutheran Church, Suomi Synod, United Evangelical Lu Church, and United Lutheran C in America.

Other new officers of the co which will act as a service agency E. A. Anderson of Washingtor vice-president; Carl W. Johnso Ishpeming, Mich., secretary; an thur J. Helland of Minneapolis, M treasurer.

Lutheran Alcoholics Meet

An experimental retreat for holics planned by the newly fo Lutheran Fellowship group, was ducted at Lake Shakopee, Min mid-September.

Purpose of the Lutheran Fello group is to "help the alcoholic to a better understanding of the tian faith," according to the de the retreat, the Rev. Karl Hoch St. Paul, who first requested help Lutheran Welfare Society in g the group organized. Instrumen the formation of the group and o program of the retreat was Cha John Keller, Lutheran Welfare S of Minnesota, who for the past years has specialized in work wi coholics and their families. Also cipating were the Rev. William hard and the Rev. Harry Rap both of St. Paul; and Mrs. Mar Hartwig, social worker at Luth Welfare Society.

Special speakers were the Rev. Fredric Norstad, Luther Theolo Seminary, St. Paul; and Mr. Lynn roll of Hazelden, Treatment Cente Alcoholics, Center City.

CHRISTMAS IN JULY

A group of veterans with serious nental ills brought "Christmas in uly" to youngsters at the Lutheran Children's Home in Salem, Va.

Dr. Joseph B. Bounds, manager of he Veteran Administrations Hospital n Roanoke, Va., said that the veter- ns, as part of their therapy, un- dertook to repair 36 bicycles and tri- cycles for boys and girls at the Lu- heran home.

The project followed the spon- aneous suggestion of some of the patients that their treatment be combined with some community en- deavor to help others.

T. C. Rohrbaugh, superintendent of the home, was contacted and was delighted at the offer of help. He turned over to the veteran-patients six large bicycles, five small ones and 25 tricycles. All were in states of disrepair and might reasonably have been scrapped.

hop Herntrich Killed

The Rt. Rev. Volkmar M. Hern- h, Bishop of the Evangelical Lu- ran Church of Hamburg in Ger- ny, was killed in an automobile ac- ent on Sept. 14. The fatal mishap k place at Nauen, near the border ween the East and West Zones of rmany, as Bishop Herntrich was ving from Hamburg to Berlin.

Bishop Herntrich, who would have n 50 years old on Dec. 8, was to e taken a plane from Berlin to arsaw on his way to participate in Minority Churches' Conference at ynia, Poland, under the auspices the Lutheran World Federation.

He had been appointed less than weeks earlier to attend the confer- e as one of three representatives the LWF's Commission on World vice. The others named with him en the commission met at Copen- gen, Denmark, early in September re the Rev. Henrik Hauge, head of Norwegian Institute for Inter- urch Relations, and the Rev. Ahti ranen, a member of the Ecclesiasti- Board of the Finnish Lutheran urch.

Bishop Herntrich twice visited the ited States, as a delegate to the ond Assembly of the World Coun- of Churches at Evanston, Ill., in 2, and as a delegate to the Third embly of the LWF at Minneapolis, nn., in 1957.

Dedicate Knute Nelson Home in Alexandria

The ELC's new $200,000 Knute Nelson Memorial Home for the Aged was dedicated in Alexandria, Minn. Oct. 5 during ceremonies which included a eulogy of the late Minnesota senator.

Former Minnesota Governor J.A.O. Preus, now of Chicago, Senator Nelson's former secretary and life-long friend, spoke on "Knute Nelson, the Christian Statesman," in a program at the nearby Central Junior High School Auditorium.

Dr. Magnus A. Dahlen, executive secretary of the Charities Department of the ELC, installed the Rev. Almon J. Brakke as superintendent of the home. The Rev. Dr. J. A. Aasgaard, Cokato, Minn., president-emeritus of the ELC, performed the dedicatory rite.

The newly erected unit is on property adjoining the former residence of the late Minnesota senator, given to the ELC in 1942 by terms of Senator Nelson's will. Since 1948, the Church has operated a home for a dozen aged men in the Nelson residence.

Senator Nelson died in 1923, after a 28-year tenure in the Senate. Previously, he had served in the U.S. House of Representatives, and was twice elected Governor of Minnesota. He was born in Norway in 1843.

According to Pastor Brakke, the new unit will serve 30 guests, and is equipped to care for both infirm and ambulatory residents. It is completely fireproof and air-conditioned, and features a large combination living-dining room divided by planters and lighted by a floor-to-ceiling panel of windows. Included in the home are six double and 18 single rooms, each with a push-button call-light system which can be used from every room.

Landscape plans call for a parklike area in front of the building, with a patio, picnic tables and flower garden to be enclosed by a U-shaped structure.

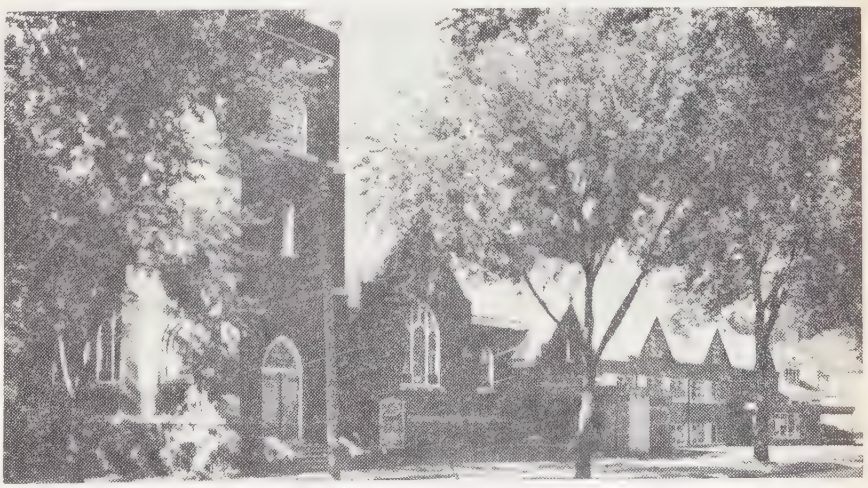
Decorah Gets Third Church

by N. Astrup Larsen

Decorah, Iowa, a city of a little more than 6,000 population, already has two ELC churches with a total membership of 4,000.

Nevertheless, the question of establishing a new church on the West Side has for years been a topic of conversation among residents. In 1955 a series of meetings to discuss the matter began. The district president, Dr. V. T. Jordahl, appointed a fact-finding committee. Investigation showed that there was much and strong sentiment in favor of a church on the West Side.

The West Side is separated from the rest of the city by the Upper Iowa River and a rather sparsely populated



IOWA CHURCH ADDS UNIT—A new $92,000 educational building was recently added to Elim Church in Marshalltown, Ia. New construction provides a church office, pastor's study, and 18 classrooms. Dedication services were conducted last month by Dr. V. T. Jordahl, president of the South Central district. The Rev. B. O. Lokensgard is pastor of the parish.

area. With fully a fourth of the city's population, the West Side has never had a church. Most West Side children can hardly be said to be within walking distance of the downtown churches. In part due to the growth of Luther College, the population of the West Side (students not counted) has increased more rapidly than that of any other part of the city.

So it was decided to establish a church on the West Side. The decision was not an arbitrary one. Throughout there has been full cooperation with the District President and the Board of Home Missions.

Construction of the first unit was started early in July. It will consist of a chapel seating 300 and an additional wing for offices, Sunday school, and other uses. It will cost in the neighborhood of $50,000. A suitable parsonage has also been secured. And on the 3rd of September the pastor, the Rev. Palmer E. Russeth, and his family arrived in Decorah.

Sunday, September 7, was a great day for the new congregation, which has chosen the name Good Shepherd Lutheran. At the 8:30 services in Decorah Lutheran and First Lutheran those of their members who had requested transfers to the new church were formally dismissed with the good will and prayers of the two older churches, and with the promise of their co-operation.

At 10 o'clock the Sunday school of Good Shepherd assembled for the first time in the parish house. This parish house is an old but commodious residence situated on the premises of the new church. It has been refurbished for its new use. About 70 children enrolled in the school. At 11 o'clock the congregation assembled at the main entrance of the church for a short service at which the cornerstone was laid. It is expected that the building will be completed in October.

Churches

Mount Vernon, Wash.—Fir-Conway Church will celebrate its 70th anniversary on October 5. The Rev. O. E. Borgen is pastor of this congregation, which last year built and dedicated an 11-classroom education building.

Eau Claire, Wis.—Hope Church, a 13-year-old congregation, recently dedicated a new $80,000 parish education unit. Provided in the new construction are 17 classrooms, two offices, and an assembly room. The Rev. Clifford J. Ritland is the present pastor of the parish.

Whalan, Minn.—First Church of Highland, the Rev. Peter L. Swiggum, pastor, observed its centennial recently at three-day festivities. Organized in 1858 by the Rev. Andreas Scheie, the congregation has been served by 11 pastors in its 100 years. Included ... the speakers at the various s... were three former pastors, the... J. B. Rockne, the Rev. Philip ... and the Rev. Dale Simons; tw... of the congregation, the Rev. M... T. Johnson and the Rev. Joel R... Dr. J. A. Aasgaard, president em... of the ELC; and Dr. C. M. Gra... president of St. Olaf College.

MICHIGAN CHURCH EXPANDED—Immanuel Church, Suttons Bay, Mich., recently added this wing to its church. The first floor provides a large room for use of choir, WMF, and Sunday School. Three classrooms are located on the second floor. The Rev. Arthur L. Gronberg, president of the Michigan Circuit, will conduct the rite of dedication on October 19. The Rev. A. C. Pikop is pastor.

Elizabeth, N. J.—Bethlehem C... the Rev. Trygve Skarsten, pastor... cated its parish house and new p... age at recent services. The parish ... is the old parsonage which has ... remodeled for its new use. The ... parsonage is located a few blocks ... the church in Roselle, N. J.

Sacred Heart, Minn.—Our S... Church celebrated its 90th anniv... with special services on Septemb... Speakers included former pastor... Rev. T. H. Rossing, the Rev. ... Sorenson, and the Rev. A. R. Sell... and Dr. O. G. Malmin, edit... LUTHERAN HERALD. The Rev. M... Kaatrud is interim pastor of the p...

Brooklyn, N. Y.—Bethany C... the Rev. James Amundsen, pastor... the cornerstone for a $150,000 ... education and youth building on ... tember 28. The Rev. C. O. Ped... president of the Atlantic Circuit... the main speaker.

Appleton, Minn.—A new $1... Moeller pipe organ was dedicate... September 28 by Zion Church, the... Clifford H. Nelson, pastor. Mr. ... Manz of Minneapolis played the ... cation concert.

Oslo, Norway—Christ Church, ... ELC's new English-speaking cong... tion here began services and Su... school on October 12. Dr. Osca... Hanson, formerly an ELC evang... is serving as pastor of the cong... tion, and his daughter, Joanne Ha... a 1958 Concordia College gradua... parish secretary. Services are being ... in the Engineer's House in Oslo.

Obituaries

Mrs. Karine Elizabeth Ylvis... wife of Dr. N. M. Ylvisaker, die... San Diego, Calif., September 9 a...

of 74 years. She was born Jan. 19, 4, at Rushford, Minn. She was cated in the Rushford schools and the University of Minnesota. She d teaching positions at schools in nesota, North Dakota, and Illinois ing her life time. She taught for years at Washburn High School in neapolis while her husband was ng executive positions in the church. was married to Dr. Ylvisaker in 0. One son, Erik Rolf, died last r. Dr. Ylvisaker retired recently m the pastorate of College Church, n Diego. Funeral services were held College Church on September 21. rvivors include her husband and two ndchildren.

The Rev. Einar Borg-Breen died gust 29 at the age of 80 years. He s born in Hoff, Norway May 30, 78, and came to the United States 1904. He graduated from St. Olaf llege and the United Church Semi- ry and was ordained in 1911. After ordination he served as missionary China until 1926. Because of un- tled conditions in China, he accepted all in 1927 to Black Hammer, Rice- d, and Trinity congregations near ring Grove, Minn., where he served til 1949. From 1949-52, he was the sistant pastor of Trinity Church, ring Grove. Survivors include his fe, two sons, the Rev. Erling and e Rev. Rolf Borg-Breen, and one ughter, Mrs. Raymond Borchers. neral services were held September at Spring Grove at Trinity and later Black Hammer Church.

The Rev. James S. Strand died in inneapolis September 7 at the age 89 years. He was born April 19, 69, in Vanelven, Norway. He spent s boyhood near Willmar, Minn. He as graduated from Augsburg College id Seminary in 1894. He served par- hes in Hanley Falls and Dawson, inn.; Milwaukee, Wis.; Fort Ran- m, N. Dak.; Trinity Church, Min- apolis; and Benson, Osakis, and lontevideo, Minn. For the past five ars he has been a resident of Ebene- r Home in Minneapolis, where he ntinued to serve as a pastor. On the ay of his death he had assisted with Holy Communion service at the lome. Funeral services were held at benezer Home in Minneapolis on September 11. Dr. F. A. Schiotz, president of the ELC, spoke. Dr. A. E. Hanson, president of the Northern Minnesota district, spoke at funeral services at Sauk Valley Church near Osakis, Minn., the same day. Survivors include his wife, two daughters and two sons, one of whom is the Rev. Harold S. Strand of Madelia, Minn.

Miss Dorthea Dahl, who since 1951 had been secretary and bookkeeper of the Coeur d'Alene Homes, Coeur d'Alene, Idaho, died September 11th at the age of 77. Funeral services were at Trinity Church, Coeur d'Alene, with burial in Moscow, Idaho. Miss Dahl was a sister of the late Nellie Dahl, missionary to Madagascar. She had written more than 100 short stories, many of which were printed in ELC publications, as well as three books published by Augsburg Publishing House. A nephew, the Rev. Edwin Ostroot, former pastor of Trinity Church, spoke at the funeral on behalf of the family.

CHANGES OF ADDRESS FOR ELC PASTORS

G. Neil Christopherson, 16th Signal Battalion, Ft. Huachuca, Ariz., 9-9-58

Luthard N. Eid, L.U.M., P. O. Box 3, Shatin, Kowloon, Hongkong, China, 9-1-58

Norman R. Engebretson, Chaplain's School, Naval Sta., Newport, R. I., 9-1-58

P. C. Haaland, 414 N. 9th St., Estherville, Iowa, 9-1-58

David S. Halbakken, 909 W. 36th St., Sioux Falls, S. Dak., 9-2-58

D. L. Jacobson, 928 Leavitt, Waterloo, Ia., 7-14-58

M. P. Kaatrud, Sacred Heart, Minnesota, 9-10-58

James G. Kallas, Meiganga via Doula, French Cameroun, W. Africa, 9-1-58

Leo Leiv, Caixa Postal 4811, Sao Paulo, Brazil, 9-1-58

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KWLC	8:00 p.m. KHVH
WISV	9:30 p.m. WNAX
6:30 p.m. WJMC	
KTRF	9:45 p.m. KSPR
6:45 p.m. KFBK	10:30 p.m. WCCO

Short wave: 10:30 p.m.—HCJB (Meter Band 16-19-25-31-49)

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Arnold Lund, P. O. Box 1985, Minot, N. Dak., 7-1-58

Ralph H. Moe, 840 W. 130th, Hawthorne, Calif., 9-1-58

Marcus J. Mork, 21 Maruyama Cho, Bunkyo Ku, Tokyo, Japan, 9-1-58

Herbert B. Nelson, 72 Oceanway, Durban North, Durban Natal, Union of S. Africa, 9-1-58

John L. Quam, Box 287, Arusha, Tanganyika, East Africa, 9-1-58

W. O. Rindahl, Zulu Lutheran High School, Eshowe, Natal, Union of S. Africa, 9-1-58

A. G. Sherve, 36 Fairmont St., Wethersfield 9, Conn., 9-10-58

J. David Simonson, Box 287, Arusha, Tanganyika, East Africa, 9-1-58

C. M. Svaren, 3601 N. Van Eps, Sioux Falls, S. Dak., 9-3-58

A. B. Swan, 26230 Ventura Ave., Hayward, Calif., 9-1-58

M. Douglas Swendseid, 2359 Buford Ave., St. Paul 8, Minn., 9-6-58

O. R. A. Tollefson, 803 Gem Ave., Moses Lake, Wash., 9-1-58

BADLY NEEDED

The archivist of the United Evangelical Lutheran Church is very anxious to secure a copy of "Who's Who Among Pastors in All the Norwegian Lutheran Synods of America 1843-1927." If anyone is willing to part with his copy, please mail it to the Rev. P. C. Jensen, Blair, Nebraska.

Announcements

Tri-State Pastors Conference (Wis., Ill., and Mich.) annual meeting, Nov. 10-11, Milwaukee YMCA. Speakers: Drs. Granskou, Clemens, Borgwardt, and Hjortland.

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Mondovi Ct. Convention, Oct. 26, King's

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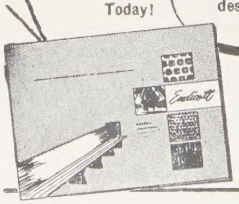

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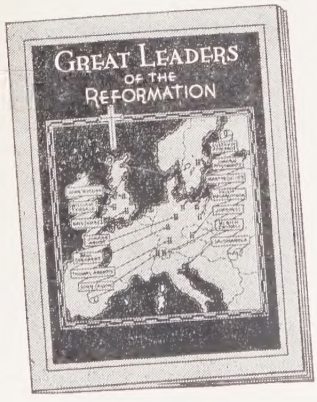

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Valley Church, rural Osseo, Wis. Sp... Dr. E. M. Hegge of Eau Claire.

Harvey Ct. Fall Meeting, Oct. 26, H... field Church, Hurdsfield, N. Dak. Sp... The Rev. Raymond Olson.

St. Paul Ct. LDR, Oct. 17, 6:30 p.m. ... manuel Luth. Church, Goodrich and Sn... Ave., St. Paul, Minn. Speaker: Miss ... stance Lovaas.

Vernon Ct. WMF, Oct. 14, Sout... Prairie Church, Viroqua, Wis. Speakers: ... sionary Laila Froiland and Pastor ... Gregerson.

Los Angeles Ct. WMF, Oct. 30, C... Luth. Church, Van Nuys, Calif. Sp... the Rev. Wm. Hanson, Public Relation... rector, CLEF.

Parish Conservation Serv...

The merits of the propositions adve... below have not been investigated an... Parish Conservation Service assumes n... sponsibility in the matter. Send you... and communications to: The Parish C... vation Service of The ELC, 422 South ... Street, Minneapolis 15, Minnesota. ({... to ad number when inquiring.)

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80	7.4%
85	7.4%
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Age of Younger Life	Age of Older Life 90	85	80	75	70	65	60	55	50	45	40	35	30
90	7.2												
85	7.2	6.8											
80	6.6	6.2	5.8										
75	5.9	5.7	5.4	5.1									
70	5.3	5.2	5.0	4.8	4.6								
65	4.8	4.8	4.7	4.6	4.4	4.3							
60	4.3	4.3	4.3	4.3	4.2	4.1	4.0						
55	4.0	4.0	4.0	4.0	4.0	3.9	3.8	3.7					
50	3.7	3.7	3.7	3.7	3.7	3.7	3.7	3.6	3.6				
45	3.5	3.5	3.5	3.5	3.5	3.5	3.5	3.5	3.5	3.4			
40	3.3	3.3	3.3	3.3	3.3	3.3	3.3	3.3	3.3	3.3	3.3		
35	2.8	2.8	2.8	2.8	2.8	2.8	2.8	2.8	2.8	2.8	2.8	2.8	
30	2.8	2.8	2.8	2.8	2.8	2.8	2.8	2.8	2.8	2.8	2.8	2.8	2.8

APPLICATION FOR A GIFT ANNUITY AGREEMENT

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THE ABIDING MEMORIAL FOUNDATION

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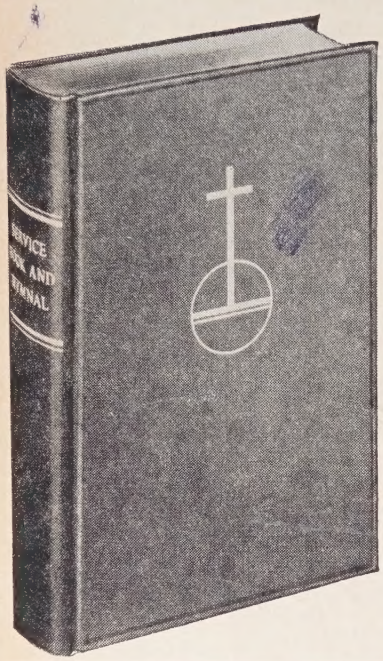

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